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The Golden Rule against the Rule of Gold

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STITT WILSON'S MESSAGE TO CALIFORNIA AND TO ALL AMERICA

EDITORIAL

Rev. J. Stitt Wilson is one of the clearest, strongest exponents of Socialism in the world and one of the noblest, bravest, most fiery prophets of God today. His life reads like a book out of the Old Testament. Notice the brief, burning sketch presented below and ponder the stirring words of his that fill this paper and your heart will kindle with the fire of truth and throb with the spirit of justice and love.

The Socialist Comrades of California have honored themselves and him by placing his name on their ticket for Governor this fall; and he is making a phenomenal campaign, whirling over the state in a big automobile, speaking several times a day, reaching tens of thousands of people in town and country with his voice and with Socialist literature—the best way to make Socialists. And among the leaflets distributed the CHRISTIAN SOCIALIST will figure prominently, particularly this WILSON SPECIAL EDITION. Every Socialist in California should distribute hundreds of these papers and every branch should distribute thousands.

Comrade Wilson is worthy the support of every voter in California. He is one of the best informed men in the United States as to Labor legislation in every country and the needs of the working people, one of the most ardent in their defense, and one of the most loyal and honorable men who ever ran for office.

Rev. Dr. Martin M. Cady, for many years prominent in the Methodist Episcopal church of Chicago, writes the editor of this paper that he has long known J. Stitt Wilson as an earnest, consecrated, virtuous and talented worker for God and humanity and that he very much regretted his leaving the pastorate of the Methodist church. Multitudes of other noble and gifted men will endorse Comrade Wilson as heartily. HE SEEKS THE OFFICE ONLY TO SERVE THE WORKING PEOPLE AND WOULD PREFER TO BE DEFEATED ON THE SOCIALIST TICKET THAN TO WIN ON A CAPITALIST TICKET.

J. Stitt Wilson

If Wilson were elected—AND HE WILL BE IF THE WORKING PEOPLE AWAKE TO THEIR OPPORTUNITY AND DUTY—he will undoubtedly make the wisest and best Governor California ever had; and the labor laws of all the earth, from New Zealand to Germany, from Japan to America, will be in his mind and heart for ready reference. HE IS THE PEOPLE'S CANDIDATE—Help them to find him out before election by scattering this WILSON SPECIAL everywhere.

ALL CHRISTIAN PEOPLE in California should vote for J. Stitt Wilson for Governor, because he advocates Christ's Good News to the Poor and proclaims the practical brotherhood of man in economic justice.

ALL WAGE-WORKERS in California should vote for Wilson, because he stands for the complete emancipation of labor.

How I Became a Socialist

By STITT WILSON

I was born in a Methodist home. Both of my parents were devout members of the Church. My father was a Methodist class leader, and a man of great spiritual power. Our home was often turned into a place of worship, and the beginnings of what afterwards became churches were organized under our roof. From the earliest years of my life I was taught to pray and to read the Bible, especially the teachings and life of Jesus. At an early age I became a member of the church, and before I was eighteen I was preaching under the direction of the Methodist body. Later I entered the Northwestern University at Evanston (Chicago), Ill., U. S. A., and became a student in the Divinity School at the same place. I was regularly ordained as a minister in the Methodist Church, my last appointment being in Chicago.

The Chicago Pastorate

It was during these four years' pastorate in the heart of that great city, that my heart and mind were acutely directed to the terrible struggle of the working class to make a decent living. From my earliest recollection my heart had been moved at the sight of human suffering, no matter what the cause. And in the early struggle of my intellect over the doctrines with big names, as taught by the Church, my own father gave me the great help, which I have never forgotten to this day. Not only by his words, but also by his practice, he taught me that whatever were the difficulties in my mind about the doctrines with the big names (words that Jesus never used), THE VERY SOUL AND ESSENCE OF JESUS' TEACHING AND LIFE WAS TENDER, SELFLESS, DISINTERESTED LOVE FOR HUMAN BEINGS, a love that went out in all possible rational effort to alleviate suffering and to make human life glad and good.

When, therefore, I was brought face to face with the misery, poverty, degradation and helplessness of the masses in their battle for bread, I simply had to make good. Head and conscience, mind and soul, words and deeds had to face the issue. I could not go round it, or tell the sufferers that all would be well in another world. I had to go through it.

The Words of Jesus

It is not necessary that I should go into details about my experience during those last four years of my Chicago pastorate. Three streams in my life finally became one. After some years of preaching and theological study, I was praying and seeking for a deeper spiritual experience in my own personal consciousness. The deepest experience taught by the Methodist Church is that known as Entire Sanctification, or Christian Holiness. I read all the works in Methodist literature on the subject, gave myself up to fasting and prayer, and pondered over the teachings of Jesus, often reading the Greek New Testament on my knees in the hope that I might get some added light from the original writings. It is not my purpose here to tell you all that this meant to me, suffice to say that my whole mind and soul became entirely removed from mere theologies and doctrines, and became centered on the spirit of the wonderful career of the Carpenter of Nazareth, and a significance of his mission to the world. I felt a majestic power in his dynamic and elemental words, such as Life, Love, Faith, Truth, Spirit, Power. I saw that he loved nothing but human beings, and if he had any favorites, he seemed to lean to the downmost, the most neglected, those "rejected by the rest." I pondered much on such words as these which he uttered: "I lay down my life for my sheep." "I come to deliver the captives to set at liberty the people that are bruised," and "As the Father hath sent me, even so send I you." I saw that he came to establish the Kingdom of the Good in the Earth. But I cannot dwell on this—it would take a volume to tell the light that burst on my heart. Nor was it like a religious light, or anything churchly, or ecclesiastic, or doctrinal. It was so human, so matter-of-fact, so raw, and near, and vital, and close to the human fact. It did not need any stained glass, or ritual, or liturgy, or form, or ceremony. It was like water, or sunlight, or grass,

SOCIALISM is the GREATEST PASSION for the RELEASE and FREEDOM of the HUMAN SOUL that this World has ever Felt

or fresh blowing wind. I did not feel like a saint. I FELT NOT SO MUCH A BROTHER TO THE ANGELS AS A BROTHER EVEN TO ANIMALS, AND AT LEAST ONE WITH ALL MY KIND. My heart moved downward deep into the human realities.

This necessity for a deeper personal experience in my own heart was not urged upon me by any person, or by any unusual local interest in religion either in the church, the city, or the university. I was passing through experiences that compelled me to get to the roots of things —to find Reality.

The Cry of the Poor

On the other hand, daily and almost hourly, there rang in my ears the piteous cry of the poor. I saw the desperate struggle of the toiling masses. I knew their sorrows. I lived close to their lives. I was present in the birth-hour, where an added birth was an addition to the tragedy of hunger and want. I buried their dead. I saw the armies of the unemployed. I was with the workers as they went through some of their struggles for a decent wage and better conditions. I saw how the people who made the clothing for half a dozen great states had scarcely clothing enough for decency or comfort. I saw corresponding misery in other trades. I saw the horrors of Capitalism—the concentrated wealth of the capitalist class, and the extreme poverty of the producers. I saw the bitter class struggles of masters against workers, and the general demoralization of the common life in all sides. I saw moral ideas and religious impulses turned into mere tiddledewinks at the hands of the Gain-God. I saw philanthropists that feared Justice, and Christians that trembled at the mention of a change in social conditions. I SAW THE POOR BECKONED AND BRIBED TO "MANSIONS IN THE SKIES," AND NOT ONE SYLLABLE OFFERED TO MAKE A JUST AND RIGHTEOUS SOCIAL ORDER IN THE EARTH.

Socialism Inevitable

These facts constantly before my eyes, compelled me to study the causes of the misery and injustice from which the people by millions suffered. We cannot stop when we give to misery our "tears." I was forced to give more —my heart's most abandoned devotion, and the most rational effort of my mind. And thus the cry of the people led me to the truths of Socialism. Long before I had ever heard a Socialist speaker or read a Socialist book I had reached the general position of Socialism; I had become a convinced Socialist, though in an elementary stage.

The Social Sciences

The third fact in my life at this time was occurring along with the other two. The moral struggle I was going through and the industrial and social struggle of the people that I was constantly witnessing, led me to elect the study of sociology and political economy in the university. And all my research in these lines added fuel to the flame of Socialism that was already burning within me. I saw that the old economists were wrong, and I saw that the logic of a true science of sociology was Socialism. I saw that society was not organized on the basis of economy at all, but actually on a basis of waste and injustice, and ignorance. The study of sociology and the science of politics led me to see that POLITICIANS AND STATESMEN, SO-CALLED, HAD NEVER YET ACTUALLY STUDIED THE SOCIAL FORCES WITH A VIEW TO DIRECTING THEM FOR THE ADVANTAGE AND FREEDOM OF THE PEOPLE. I saw that statesmen were simply the agents of the capitalist and other ruling classes, to preserve the present order and administrate it in the interest of the powerful.

Thus my hunger and prayer for a deeper spiritual life, the crying needs of my fellowmen all about me, and a careful study of the social sciences—these three forces of life, and fact, and truth, led me straight to Socialism. SPIRITUAL ILLUMINATION, THE SOCIAL NECESSITY OF HUMANITY, AND THE RATIONAL STUDY OF SOCIETY, COMBINED TO MAKE ME A SOCIALIST. My convictions were deep and powerful. I felt inwardly compelled to give myself more aggressively than any single pulpit would permit to witnessing the Truth that was burning within my bones. I therefore resigned my pulpit, and went forth by faith to the world with my message. And from that day to this I have been rendering some service to this great cause.

Capitalism Against Socialism

I am convinced that Capitalism is the supreme common enemy of the human race in all lands. I WANT NO GOOD FOR MANKIND, THAT IS NOT MENACED, OR HINDERED, OR FORBIDDEN BY THE CAPITALIST SYSTEM. And there is no evil thing causing suffering, misery and degradation to the people, that is not nurtured and helped by Capitalism. I believe that Socialism is the new light of Truth and Justice and Freedom that now dawns to set the people free from AGE-LONG SLAVERIES AND POVERTIES, AND DEGRADATIONS, PHYSICAL AND MORAL.

I BELIEVE THAT CONCENTRATION OF CAPITAL IN THE USE OF MACHINERY IS AN AWFUL POWER. If it is left to private hands, to control for their private profit, that the people will suffer untold misery and hardness of labor, that they will be stunted in body and degraded in spirit and character. Socialism would take this awful and tremendous power of social capital and machinery and use it for the freedom of the people.

No Need of Poverty

I BELIEVE THAT ORGANIZATION OF INDUSTRY IS A MODERN TITAN, CAPABLE OF ACCOMPLISHING ANYTHING CONCEIVABLE. To permit that Titanic power to remain in the hands of private persons, as a toy for their ambition, and greed and love of power, is nothing short of an unforgiveable crime. There are tens of thousands of Socialists the world over today who would gladly go to any Calvary the ignorance and injustice of the profit-mongers might crucify them upon, if by such sacrifice they could teach the working class, once and for all THAT THIS TITANIC POWER OF ORGANIZATION OF INDUSTRY SHOULD BE OWNED AND OPERATED FOR THE GOOD OF THE WHOLE PEOPLE.

ORGANIZATION OF INDUSTRY ON A LARGE SCALE IS HERE. YOU WILL EITHER GET INTO IT AND BE FREE, OR GET UNDER IT AND BE CRUSHED.

There is no need of poverty as we know it today—no need whatever. It is the nightmare of the sleep of Ignorance. It is the slime on the trail of the Serpent of Injustice. It is the blood spilled by the ruthless march of the Greed and Social Power of the Profit-mongers. Poverty need remain only as long as we let it The soil is fertile. The huge machines are willing. Labor has proved its willingness and ability. The gods stand ready pleading us to move.

The Next Step

Socialism is the proposal to organize the labor, the land, and the machinery with reason, and in Justice and in brotherhood, and make men free for the first time in human history.

I love the word Socialism.

To Socialism I bring the offerings of my mind and heart.

It is God's way out of the wilderness.

The very heavens rejoice at our labors!

THE NEXT GREAT STEP OF THE KINGDOM OF GOD IN THE EARTH IS AT HAND.

REPENT OF CAPITALISM AND SHARE IN THE GREAT WORK!

My Eyes Opened

* * * * * * * I did not know this horrible sight as Capitalism. I had not read the books that gave it a name. The Tragedy of the Fact was before me. I saw this panorama: **Millionaires suffocated by their profits; gambling with a world's resources, making security for the few and chance for the many; toiling working classes, doing the work of the world, scarcely able to make a living; millions of poverty stricken ones, snatching for crumbs from the economic struggle—degradation, misery, wretchedness, disease, death and Hell!** *

I questioned. I watched. I pondered. I prayed. **The whole thing appeared to me like a devastating fire that must be extinguished; like an overwhelming deluge, from which the people must be rescued; like unto a plague whose ravages must be stayed.** * * * *

I saw that the people were in this world: that they had to make a "living." They were not angels but men. THEY HAD TO GET BREAD and the necesssaries and comforts of life.

I saw that the only source of that existence was the EARTH, the LAND, and its raw gifts. And I saw that these could not be attained without LABOR, nor made available without MACHINERY.

I saw that there was a struggle for existence among us living men. And that that struggle resolved itself into a fierce competition to get control of the earth, the machinery and the opportunities to labor.

I saw that my brothers and sisters, old and young, were very unequal in that struggle. And I saw that THE WHOLE BASE OF SUPPLIES—the cupboard, as it were—the land and machinery—was open to PRIVATE OWNERSHIP of the man or men who could win it, and not by labor, but by "financiering," BY THE GAME OF HIGH FINANCE.

And then I saw that the only possible outcome of such a struggle was, that after a fierce competitive contest, with the losers falling like wheat before the sickle—never to rise—I saw that the few—powerful, cunning, able, unscrupulous, ruthless and reckless, loving gold and power, forgetting God and man—THAT THESE MUST INEVITABLY WIN, and become the owners, the controllers, the disposers of the whole base of supplies by which the whole mass of the people must live and labor. That's what I saw. And I reeled at the thought. * * * * * * * * * * *

The death-head that confronted me was CAPITALISM.

Capitalism revealed itself to me as a ghastly and unforgiveable crime against humanity. For the uttermost tyranny possible to a human being, compelled to live by labor, is to control the means of labor (his bread and labor), which is his very blood and life. I shuddered at the appalling curse that modern society inflicted upon itself. I saw the whole commercial world and the Battle for Bread and Labor clear through—a gigantic gamble with the land and machinery and products of labor as the stake—I saw the few triumphant winners far in the lead, an irresponsible, godless, inhuman plutocracy—AND WHEN I LOOKED AGAIN IT WAS A GAMBLE WITH THE VERY BODIES AND SOULS OF MY FELLOW CREATURES! AND I ROSE UP AND CURSED IT . . . !

THIS IS THE PAPER TO USE ON YOUR RELIGIOUS FRIENDS whether Protestant or Catholic. Every Church member in your town should receive one as he comes from Church on Sunday morning. Get busy. Do not let this great chance go to waste. This will set real Christians on fire.

The World Issue Stated

(From Stitt Wilson's Speeches)

The Slavery of the Ages

1. Never in all Human History have the toiling peoples, who have done the work of the world, received the product of their toil. The history of the human race is an unceasing tragedy, in which the product of the labor of the people has been perpetually filched from them, and they themselves SUBORDINATED AND COWED IN PENURY AND SLAVERY.

2. The Assyrian Kings back in the dim past boasted of the number of slaves they captured.

Alexander the Great on one occasion sold into slavery 30,000 inhabitants of the city of Thebes at three guineas per head.

The Roman General Paulus Aemilius put up for auction on a battlefield 150,000 human beings.

The great Caesar took thousands of Gauls to Rome and sold them like beasts to the noble patricians.

The barons of middle ages traded the serfs as land and cattle.

In the memory of men now living it was a crime punishable by imprisonment for a white man to teach a negro to read or write.

3. And now at this very moment while I speak and you listen, millions of human brothers and sisters, old and young, not in heathendom, but of our own religion, and language, and kin, and millions more in western Christendom, are ekeing out the miserable existence of UN-OWNED SLAVES in the poverty, degradation and hell of our modern industrial cities! Hundreds of thousands cannot sell themselves by the day at any price to the masters of the machine and the market! Men, women and little children consume their lives away in a bitter struggle, merely to exist, while "wealth sits a monster gorged 'midst starving populations."

4. Up to this moment, the people who have made the bread of the world have never received the bread their hands made. They have hungered and suffered in the presence of the wealth their own hands have created.

The Actual Poverty

5. During all these long ages and down to this present moment, from the days of Nebuchadnezzar to Edward VII. and President Roosevelt, there has been no poverty in the wonderful gifts of kindly nature, no poverty in the skill and muscle of the workers, no poverty in the actual products of labor.

6. But always and ever small ruling and privileged classes have possessed themselves of THAT WHICH THEY NEVER EARNED.

The Secret of this Robbery

7. These industrial and social masters and oppressors of the people in all ages secured and perpetuated their mastery and oppression by one simple economic method, viz:

THEY OWNED AND CONTROLLED (1) THE NATURAL, MATERIAL RESOURCES OF THE EARTH, (2) AND THE INDUSTRIAL OPPORTUNITIES AND EQUIPMENT, (3) AND UTILIZED THESE RESOURCES FOR THEIR OWN PRIVATE ENRICHMENT.

8. The masses of the people come here upon the earth; but the earth and its products, and equipment for labor, these millions find already in the private possession of the strong, entrenched in government and sanctioned by the priesthoods. And thus,

Rather than leap into fire or water, or over the rocks, or perish by hunger, MASTERED BY THE INNATE LOVE OF LIFE, these millions may live, on only one condition, viz.: to offer their labor for whatever it would bring as the slaves or hirelings of the few who control the earth and the fulness thereof, and use it and mankind for profit. Rather than die, they have lived a living death under the dominion and at the mercy of those who owned the earth.

9. The Private ownership by the few of the Sources of Life and Labor for All—this is the one abiding base of all slavery and poverty from the days of the Pharaohs to Modern Capitalism.

Man's Inhumanity to Man

10. The History of Man's Inhumanity to Man is one long terrible tale of cruelty, brutal oppression and unforgiveable outrage upon the bodies and minds and souls of the teeming millions.

The empires of Babylon, Persia and Egypt, and the Republics of Greece and Rome, were all BUILT UPON THE BLEEDING BACKS of baffled, degraded and terror-stricken human beings, numbering millions upon millions.

11. But the sad story does not end there. The present chapters of the long-drawn-out affliction of the enslaved working classes may now be read in the daily records of twentieth century Capitalism, with its sweating, unemployment and labor wars; in the accounts of poverty-stricken multitudes exiled from the face of nature and besieged by necessity in the unwholesome and filthy streets and alleys of our great industrial centers. In a recent daily, you may read in one column of 150 families reported starving in one town, of women leaving their babes locked up in single room tenements, while they go off to make paper boxes at a shilling and sixpence per gross, and by working seventy hours a week they may earn five shillings per week. In the next column you read that an earl dies leaving an estate in Lancashire worth £4,000,000, including 70,000 acres of land, besides urban property bringing in a huge rent roll.

The Problem of the whole Man

12. The control by the few of the sources of life God gave to all—this is the base of all tyranny. This is the ground of all slavery. This is the secret of poverty in the midst of plenty. This is the one ignored root-unrighteousness of human history.

Privately own and control for PRIVATE PROFIT the sources of the bread and labor supply, and the toiling millions are in chains, visible or invisible, and the product of their toil must inevitably flow into the hands of the class that never earned it, while the workers in spite of excessive labor and vast product are reduced to poverty. That is as plain as words can state it.

13. But this World-Problem which the present Social Revolution comes to solve, is not merely a quarrel between the Haves and the Have-nots over the possession of things, and the division of wealth.

THE PROBLEM OF SOCIAL JUSTICE IN BREAD-GETTING INVOLVES THE WHOLE MAN. It is the problem of the release of the mind to leisure for intelligence and culture. It is the problem of the release of the spirit from dominance and subserviency. It is the problem of the Free Spirit.

By all the sacredness and possibility of the Soul of Man this problem must be confronted and settled. IT IS NOT A SIDE ISSUE, IT IS THE SUPREME ISSUE. It is not for the afterthoughts of your religion or politics; it is primary and fundamental. To ignore it is to "strain at gnats and swallow camels."

14. Man is not only a physical being with material wants. He is an intellectual and moral being. He is a soul.

This Battle for Bread, with the work of the mind, and the relation of souls involved, is a struggle for all that a soul can know or feel, or be. Hunger, in the case of man, is hunger of body, hunger of mind and hunger of spirit.

His battle for a living involves his struggle in a society of souls, each filled with similar desires. And out of our associated existence as souls there arise our conflict and antagonism, and hence the PROBLEM OF FREEDOM AND FELLOWSHIP.

15. We are not angels, but men. We are embodied souls. The body, with its needs, constitutes the arena of the soul's manifestation. In that arena the intellect must find expression and the heart its love and joy. Out of that raw fact we cannot escape.

If we cannot find love and joy, and freedom and fellowship, in getting our bread, we dare not find it inwardly or on stated religious occasions. The Word must become flesh. The highest philosophy and the deepest religion cannot be an escape from the Bread Struggle.

Justice in Bread-Getting, in Land-Using, in Machine-Using, SOCIAL JUSTICE IN THE ACTUAL FACTS OF DAILY LIVING—this is the first, basic, fundamental, real righteousness. Any religion or morals that ignores this is a dangerous delusion, a substitute, and may easily become a farce and a byword.

16. The movement to establish Social Justice IN BREAD-GETTING FOR ALL THE PEOPLE, COMMONLY CALLED SOCIALISM, IS THE HOLIEST, AND MOST SACRED, AND MOST DIVINE EFFORT EVER PUT FORTH UPON THIS PLANET FOR THE UPLIFTMENT OF HUMANITY. And he that saith he loveth God whom he hath not seen, and loveth not his fellowman, whom he hath seen, enough to wish him and his family security in Social Justice—is a liar. I am quoting Scripture.

The Supreme Task

17. No movement has ever existed before Socialism to guarantee the worker private property in the full product of his toil.

No movement has ever existed to deprive the few of the power to control the sources of life and labor of the many.

18. Socrates, Plato and Aristotle we may place at the head of the list of preachers of righteousness in which social injustice is unquestioned.

St. Paul and Marcus Aurelius; Hildebrand and Martin Luther; St. Francis and John Wesley; Kant, Hegel, Huxley and Spencer; Gladstone and General Booth; Prime Minister Asquith, the Kaiser, the Czar and ex-President Roosevelt—EACH AND ALL PREACHED AND NOW PREACH, A LIBERTY, A JUSTICE, AND A RIGHTEOUSNESS THAT SUSTAINS AND SANCTIFIES THE POWER OF THE FEW TO OWN AND CONTROL, FOR PRIVATE PROFIT, THE RESOURCES OF NATURE AND THE POWER OF MACHINERY, THAT GOD GAVE TO ALL, AND TO TURN THIS PRIVATE CONTROL FOR PRIVATE PROFIT TO EXPLOIT THE HUMAN RACE, AND REDUCE THE MASSES TO SERVITUDE AND CONSEQUENT PHYSICAL AND MORAL DEGRADATION.

19. The Capitalistic System is the present form of controlling the Life and Labor of the working classes, and at this very moment, when great financiers are beginning to cover their faces in shame at the sights of Capitalist cruelty and injustice, and when even the politicians of the old political parties all over the civilized world begin to doubt the rationality and righteousness of Capitalist politics, the most stalwart apologists and dependable defenders of capitalism should not be the pastors and shepherds of the people, who ought to be voicing the cry of the oppressed, and "setting at liberty the people that are bruised."

20. The Socialist movement does not come to destroy but to fulfil. We do not point out this failure of Christendom, of religious movements, and philanthropic bodies, and political parties, for mere attack, but to show by striking historical contrast, the SUBLIME TASK AND THE UNPARALLELED RIGHTEOUSNESS OF THE SOCIALIST CAUSE.

21. Stated in general terms, the World-Task is to restore the earth and the basic equipment of industry to the equal opportunity of all the people; to prevent the few from private control of the Equipment of Bread-getting; the task is to transform, such resources and industrial equipment, now privately administered for private profit, into Social Property, to be collectively administered and democratically managed for the life, labor and liberty of the whole people.

In order to accomplish this World-Task the whole working class must be summoned and organized for political action, and the Social Conscience of all men of Good-will must be awakened to put their total moral and social energy to work to establish the NEW SOCIAL ORDER.

The Messiah Cometh

Riding Upon the

Ass of Economics

By this I mean that the word of truth and the moral and spiritual energy that is to deliver the people in our time to a new world of freedom does not come by way of the priest, the sacrament, the stained glass, the theological formula, the holy day, the wrapt pietism of the professional keepers of the kingdom. BUT IT COMES VIA THE FACTORY GATES, THE CRY OF THE HUNGRY, THE HEAVY TREAD OF THE UNEMPLOYED, the fields and valleys that ache for a happy and contented people, the common day of labor—the Battle for Bread.

1. The Messianic Hope

There are traces of the hope of a coming deliverer in the sacred literature of all peoples This hope of a Messiah was especially strong among the Jews in the centuries immediately preceding our era. The conceptions of this Messianic age greatly varied, but, in general, THE ADVENT OF THE MESSIAH MEANT THE DAWN OF AN AGE OF PEACE AMONG MEN, MATERIAL PROSPERITY AND HAPPINESS, AND THE RELEASE AND PERFECTION OF THE SPIRITUAL POWERS OF THE RACE.

When the Son of Man appeared then He came in a very unpromising manner. The glorious temple glittered upon Mount Moriah. At its altars ministered thousands of priests clothed with ecclesiastical dignity. The system of worship was perfect. Nothing was lacking to ecclesiastical architecture, ritual, ceremony and devotion. Surely the deliverer would come via the path thus prepared for his feet—where God was duly worshipped, His service duly rendered, His Word duly expounded. Or, if He came as a national hero, He should be born of the nobility, reared among the ruling-classes, received with eclat by deputations of Church and State. As a conquering deliverer, He should come riding on a fiery steed, caparisoned in gold and glittering armor. But, alas! no more disappointing advent could be imagined. The Son of Man comes, His mother a peasant girl, His father a carpenter, His disciples greasy fishermen, His followers the rabble, the common people, "who heard Him gladly," and TO CROWN THE RUDENESS AND BASENESS OF HIS ADVENT—THE MESSIAH COMES RIDING INTO JERUSALEM ON AN ASS!

There is something sublime beyond words in the dream of a Messianic age. It reveals, in a cross-section of human history, the sure promise of its realization. THE RACE THAT CAN CONCEIVE OF MESSIANIC PERSONALITY IS INHERENTLY DESTINED TO BRING TO PASS THE MESSIANIC DAY OF TRIUMPH OVER WAR, INJUSTICE, IGNORANCE AND HATE. But ever it shall be that the keepers of the oracles, by their very sense of power and their association with the ideas and principles of ruling-classes, shall be unable to perceive the approach of the Messianic Age, and shall be utterly disappointed and disgraced by its method of approach. And so it is today. A MESSIANIC DELIVERANCE IS AT HAND—BUT ON AN ASS!

2. The New Deliverance

The peoples of the whole world are crying for deliverance. Whatever past saviours and movements have done for the race, we are still undelivered, we are still unsaved. We await redemption; salvation remains a hope, not an experience. Social injustice is rampant and ruthless. The weak are trampled by the devotees of the Mammon-gods. The poor and degraded crowd the great cities of civilization by millions. They crawl like vermin in a thousand centers of industry. THE WORKING CLASSES OF THE WORLD ARE STILL RUTHLESSLY DEFRAUDED OF THE NATURAL PRODUCT OF THEIR TOIL. The bodies, minds and souls of the people are caught in irresistible currents of social and industrial strife. And the people cry by reason of their bondage.

3. The Urge of Freedom

The total urge at the root of the Social Revolution is for Fulness and Freedom of Life. It is life asserting itself against convention, barrier, power. If God is life—then the Social Revolution is God incarnate, seeking expression and fullest dramatization in all possible concrete forms of abundant human experience. He who reads the present-day movement as a struggle between the Haves and Have-Nots, as if it were for a mere division of spoil, a mere envy of the poor, or a mere brute struggle to possess, knoweth not what he reads.

The whole ceaseless urge of this Labor Movement is for the natural vigor, richness and joy of PHYSICAL EXISTENCE, which ought to be the birthright of every human being. It is for leisure and liberty, for INTELLECTUAL CULTURE AND EXPRESSION, the free flow of the eternal fountains of art and genius. This urge is for that expanse and FLIGHT OF THE SOUL INTO A WORLD OF SPRITUAL MEANING AND ILLUMINATION—the crown of being. The revolution is driven onward by the dynamos of heart-hunger for love and comradeship, which is the incarnate form of absolute unity. Such is the sweep of the Messianic hope of the peoples now bound in the chains of Capitalism. But the Messiah, the Deliverer, the Emancipator—to this Messianic age—cometh riding on an ass. THAT ASS IS THE ASS OF ECONOMICS!

4. Two Pictures

I am writing these lines on a Sunday morning out in the open fields. The smell of grass and air will make my words ring true and purge them of artificiality and convention. I am within sight of the great cathedral. The chimes from the tower pour into my ears. I see worshippers as they hurry to the service of God. The ladies are beautifully, even elegantly, clad. They clasp beautiful Bibles and prayer books in their hands. The gentlemen are dressed as for a state occasion—top hats are a striking feature of the hastening procession. They have closed the shops and stores and offices and banks. They are keeping the Sabbath day holy. They are now approaching the place of worship. The shining motor cars draw near the cathedral door with a modified Sabbatic speed. The lofty spire pierces the blue. The sweet, rich, glowing sunlight doth not enter. Within there is a "dim religious light," the light of heaven being obstructed by man's stone walls, or, if admitted, only through the stained glass of the narrow, mediaeval window. The worshippers enter; they have come to serve God—to pray to God—to chant God's praises in many repetitions—to receive the sacrament at the hands of a robed ecclesiastical dignitary—to hear the word of God explained. The theology is perfect; who so impudent as to revise it. The ceremony is a poem; who would change the accent of a syllable? The people are exhorted to cultivate a Christ-like state of mind, to be kind to the poor, to be faithful to the Church. His theme was GOD, CHRIST, RELIGION, THE CHURCH.

Not more than a mile away from the cathedral tower, away out in the open field, a crowd of people are gathering. Let us go and watch them. The men are simply dressed; they wear caps—they do not remove them. The women are not numerous, but those present are not robed in silks and satins. Children gather round the speaker's box; many of them are dirty and miserably clad. They have poured out from the long monotonous rows of tenements that reach to the edge of the open. The speaker hushes the noisy babble of the children before he can be heard. A drove of sheep runs past in the field; the lambs bleating distract the listeners. There is no stained glass. The sun shines down through the broken clouds; there is a sprinkle of rain. Will they have to disperse? There is no priest; there is no chant; there is no prayer. They do not come to serve God; they come to lift men! They carry no Bibles. The poor little urchins round the box, and the tired, broken lives in the crowd are to them an open Word of God. A carpenter is speaking—I don't know his name. I heard one of his comrades say, "You better begin, Jack," and he began. HE TALKED ABOUT LAND AND MACHINES, EMPLOYMENT AND UNEMPLOYMENT, RENTS AND WAGES. He told them of people worth millions and of millions worth nothing. He told the story of a man who had dropped almost dead from sheer starvation, hunting for work; he talked about crowded populations, about Liberals and Tories, about ballots and Parliament, about the workers in other lands facing the same cruel struggles. He exhorted his fellow workers to unite to alter these wrongs. They heckled him. He mopped the sweat from his face and neck. He was vehement, ungrammatical, unpolished. His speech was much less ordered than I have indicated. Jack got down from the box. HIS THEME WAS ECONOMICS.

5. The Contrast

I have given you two pictures. There convention, here romance; there robes, here rags; there ritual and rubric, here the deep urge of man-soul. There, peace, peace, here dissatisfaction, protest; there melody, here murmur. The one refined, the other raw; the one cultured, the other crude. The one hoary with age, boasting of its centuries; the other youthful, its hope in the future. The one proud and pompous; the other poor and unpretentious. The one great and honored, the other commonplace, despised. That possesses the oracles of God; this pulsates with the cry of Man. There they preach of Christ; here they plead for the "least one of these," His brethren.

IT IS IN THIS LATTER GROUP—THIS MURMURING, DISSATISFIED, PROTESTING, UNPRETENTIOUS, UNCULTURED, DESPISED GROUP, UTTERING IN BROKEN JARGON THE CRY OF THE HUNGRY AND THE DISPOSSESSED, THAT I SEE ONE STANDING LIKE UNTO THE SON OF MAN. And I hear him say, "I am come with good news to the poor, to deliver social captives, to set at liberty the people that are bruised," "and inasmuch as ye have done it for one of the least of these little children round the box, ye have done it unto Me." The motor cars whirl away from the temple of God, and sweep past that crowd with disdain, AND THEY SEE NOT THAT THE MESSIAH IS AT HAND riding on an ass!

THAT ASS IS THE ASS OF ECONOMICS.

Until the bread and butter question is settled right—until economic justice is secured to all—the higher progress of man is forever impossible.

Every wide awake Comrade in other states and provinces also will realize that this WILSON SPECIAL is one of the greatest pieces of Socialist propaganda matter ever put out and that it is just as good for their vicinity as for California. It is Stitt Wilson's message to all America. Get a bundle now.

TEN QUARTERLY SUBS FOR $1.00

This is the last possible bargain offer on the semi-monthly CHRISTIAN SOCIALIST, for there is only a trifle more than three months of it left.

In order to give earnest comrades a chance to scatter short term subscriptions during this congressional campaign and the closing weeks of 1910, we will make the lowest offer yet—ten Quarterly subs for $1.00. Of course you will use these among new subscribers or give them to selected people.

And we will send the paper from Sept. 1 to all whose names are sent and paid for now at above rate. The rate is good for no number less than ten, but for as many more as you please.

A Fine Chance for Missionary Work. Get up a club or donate the subs.

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All Hail The Truth!

By Walter Daniel, Boston.

All hail the truth that makes men free!
For still on earth we plod
As slaves of creeds and tyranny
'Neath custom's iron rod!
Truth's knowledge brings the dignity
To men as Sons of God.

All hail the truth, for it inspires
Our longings for the best!
It nerves the man whom it requires
By deeds his faith attest
And to oppose the vain desires
Through which men are oppressed.

All hail the truth! So shall its reign
Advance what e'er is good,
Until the ways of peace again
Will be by man pursued;
Nor hatred then shall rend in twain
The ties of brotherhood.

All hail the truth! For when men learn
The lesson it imparts,
In social service we'll discern
The best of heav'nly arts;
And every form of wrong we'll spurn
With ever-faithful hearts!

THE ALARM BEAT

By George Howard Gibson in The People's Hour

United we stand! Do you hear it,
Ye workers who struggle alone?
In union is strength—and they fear it
Who reign on monopoly's throne.
When workers united demand it,
Defining and voting for right,
No power upon earth can withstand it,
No law of the tyrants we fight.
Unite, then, unite!
O workers with ballots, unite!

Divided, we're sweating for others—
They buy us for less than we're worth;
They mock at the claim that we're brothers
Their equals, in right, to the earth;
But we who are sold may be rulers—
As Joseph, in Pharaoh's sight—
And want be removed from the workers,
Each saving his own, as is right,
Unite, then, unite!
O workers with ballots, unite!

We've voted for tricksters who ride us,
The tools of the rich and the strong;
And if they in future divide us
'Twill fasten the shackles of wrong.
If bosses can blind us and lead us
In opposite armies to fight,
Such party division will bleed us,
And right will be mastered by might.
Unite, then, unite!
O workers with ballots, unite!

A WILSON SPECIAL truly—every article in this paper, except the Fellowship notes by General Secretary, Rev. Wm. A. Ward, the editorial introduction and the advertisements, is written by J. Stitt Wilson. And whoever reads may see that the issue is great—one of the best yet. It should have a record breaking circulation. Owing to the increased cost of this excellent book paper the price per thousand must be raised a trifle. The cost for small bundles remains the same. In bundles of ten or more, one cent per copy; five hundred copies, $4.50; one thousand copies, $8.00. Order all you can. Get your branch to order a big bundle.

Socialism—The Good Samaritan of Human History

From Stitt Wilson's Speeches recently delivered from his platform at Golden Gate Commandery Hall, San Francisco

A lawyer had asked of Jesus the way of eternal life. And in this wonderful parable Jesus discloses at once the way of life to the Individual Soul, and the normal Social Task of the sons of God. "This do and Thou shalt live," said Jesus. In one brief line Jesus, the Master-Genius and the lover of men, sums up the total of individual and social righteousness.

Behold, the unusual significance of the parable of the Good Samaritan. This human race, the body of God, went down the path of history from the days of primitive man, through the days of the Pharaohs, and on down to modern capitalism. And during all these long centuries he has fallen among thieves. These thieves have first robbed him of the due product of his toil. They have by this method stripped him of his natural birthright, stripped him of his dignity, stripped him of his rights, stripped him of that possibility of intellectual enlightenment which should have clothed his mind as with a garment. At this very moment he lies before us naked and exposed in the helplessness of his ignorance. But more—they have left him half dead—more than half dead in body, mind and spirit.

And during all these long centuries, as I have pointed out, whatever priesthoods and philanthropies and politics have come along, and whatever they may have done, they have passed by on the other side as far as this robbery, this stripping, this universal economic havoc is concerned.

The Robbery of the Poor

The Socialist movement finds two-thirds of the product of labor abstracted from the worker by the capitalist class. We find his children driven from the school and the fireside, to the workshop and into the sweater's den. We find the minds of these little ones stripped naked, and bereft of the garment of light. We find that the average age of the workers is actually thirty-five years, only half of the normal three score years and ten, to say nothing of the meanings and possibilities of life that never emerge even during that short thirty-five years. Nay, more, we find him on the roadside. The vast majority of the working classes have not a spot on this earth in which they may dwell in security, where they may labor in joy, except by sufferance of the owners of the earth and the profit-mongers of industry. And tens of thousands of the unemployed are literally on the roadside, robbed, stripped and left half dead.

The Oil of Economic Truth

It is at this point that the good Samaritan of human history comes along, and first pours oil into the wounds of the working class. In the sacred literature oil is a symbol of truth. Truth means healing, and freedom, and righteousness. In the last analysis truth is not a doctrine to be preached—it is a thing to be done. We should have the word truth as a verb, then "truth-ing" would mean acting or doing that which makes men free. The oil that the social revolution pours into the wounds of the working class is the truth of economics, revealing the wealth of God's gifts in Nature, showing the limitless power of machinery, uncovering the almost miraculous power of the principle of co-operation and organization. The truth that men can organize industry as brothers, using the earth and the equipment of industry co-operatively—this is oil in the wounds of mankind. It is hope and healing and refreshment. It quickens his broken body. It stimulates his blinded mind. It arouses the moral and social energies as nothing else can do. It inspires the will to a great social task.

The Beast of Civilization

And the next step of the revolution is to lift the working class up on to the Beast of Civilization. God has spread the limitless banquet of Nature. The land shall be restored to the people. Labor has created the wealth of the world. The machinery is the work of their hands. The vast fundamental equipment of machinery shall be owned by the people, in their collective capacity, by the various organs of the social body. This equipment, socially used, shall be co-operatively administered—primarily for use, and not for private profit.

THE SECRET OF THE EXPLOITATION OF THE WORKERS BY THE RULING CLASSES UP TILL NOW HAS BEEN THE PRIVATE CONTROL FOR PRIVATE PROFIT; THE SECRET OF THE FREEDOM AND JUSTICE OF THE WORKERS, AND WITH THEM OF HUMANITY, FROM NOW ON, SHALL BE THE SOCIAL CONTROL FOR SOCIAL USE OF ALL THAT THE PEOPLE SOCIALLY NEED.

By socially owning the basic equipment of labor for all, we may secure private use of land and guarantee private access to socially owned machinery, on terms of equality of opportunity. THUS THERE WILL BE SECURED PRIVATE PROPERTY IN COMPARATIVE ABUNDANCE TO ALL WHO WISH TO EARN IT. But no one shall be able to control that which other people earn.

Socialism is the democracy of industry, and it will, for the first time in the annals of the race, make private property a reality to the majority of mankind. SOCIALISM IS THE FIRST GREAT MOVEMENT FOR THE DEFENSE OF PRIVATE PROPERTY IN THE HANDS OF THE MAN THAT EARNS IT. And when we remember that private property, to each man in the natural product of his toil, is the physical basis of life, in all its meanings, the basis of independence and freedom of person, and thus of mind and soul—and, still more, the basis of any abiding human fellowship and brotherhood, the Socialist movement may well claim the Messianic declaration, "I am come that ye may have life, and that ye may have it more abundantly."

Our Sacred Work

This task of the Socialist movement is the most primary and basic, as well as the most sublime righteousness. It is for the most exalted freedom. IT IS THE DIVINEST AND MOST SACRED WORK THAT THOSE OF US NOW LIVING CAN PERFORM

In this one supreme task to which the Social Revolution summons us we find blended in one divine and sacred unity the Illumination and Salvation of the Individual, and the Social and Economic emancipation of Man. The social needs of a wounded world demand the most selfless and abandoned devotion to which men were ever called. THUS HUMAN PHYSICAL NEED, CRYING FOR AN ECONOMIC PROGRAM, AND THE SOUL'S CRY FOR FULNESS AND FREEDOM OF LIFE, MEET AND COALESCE IN THE CONSCIOUSNESS OF THE SOCIAL REVOLUTIONIST.

The Future

Out of the first triumphs of this sublime struggle, already too long delayed, we shall emerge with such free and transformed relations to each other, with such a wide and deep basis of communal interests, and with such a vast arena for variety of unconflicting personal interests, that our INTELLECTUAL AND MORAL AND THEOLOGICAL NIGHTMARES SHALL BE REMEMBERED NO MORE FOR EVER; the flowers of human genius shall bloom, in infinite differentiation; and the face of man shall be to man as the face of God, in the common brotherhood of the race. Well, indeed, may we labor on, and pray "Thy kingdom come, Thy will be done in earth as it is in heaven."

A CHRISTIAN VIEW OF SOCIALISM. By George H. Strobell. 20 pages. One of the clearest and best booklets ever produced on the subject of Christianity and Socialism. Shows that the Socialist doctrine of "economic determinism" is but another name for the "fundamental counsel and foreknowledge of God." Two copies 5c, 6 for 10c, 25 for 30c, 60 for $1.00.

SOCIALISM is the GREATEST MOVEMENT for JUSTICE and BROTHERHOOD that this old Planet has ever Known

The Christian Socialist
FELLOWSHIP

GENERAL SECRETARY
REV. W. A. WARD, 5623 Drexel Ave., Chicago

GENERAL TREASURER
HARVEY P. MOYER, 5408 Drexel Ave., Chicago

GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

Christian Socialist Campaign

An educational campaign in the churches of a city accomplishes more to remove prejudice in the community, interest Christian people and advance the cause of Socialism than anything else that has ever been tried. This protracted effort enables the workers to do a thorough, systematic work which leads to actual results instead of leaving things in an unfinished stage. It multiplies the force and results of a single lecture. It teaches and converts many who would only become interested and left unconvinced by a single lecture. It creates a wider and deeper interest. A week of lecture on this plan will accomplish far more than six lectures given at different times and cost less. The General Secretary introduced this plan about a year ago and has tried it out and proven it to be a great success. The comrades in any of the following places where the plan has been used will testify to this: Philadelphia, Providence, Pittsburgh, Fostoria, O., Oil City, Pa., Columbus, Ga., Phoenix, Ala., Minden, Mo., Joplin, Mo., Desloge and the Lead Belt, Mo., Springfield, Mo., and others.

The plan is to arrange for a course of lectures continuing two weeks, or not less than one, to be given in the churches. Where arrangements cannot be made for a week, three days can be used. In the large cities two weeks can be arranged for, and there is not a city where a campaign of a week cannot be arranged if the right plan is adopted. To arrange for three days is easy. Many do not realize the possibilities in this direction, and do not know how to go about it to make the necessary arrangements, but it can be done if you know how. Centers and Locals have accomplished it that did not believe it possible a short time before undertaking it.

Space will not permit here an explanation of the plan in full, but if parties interested will write to the General Secretary, he will send them circulars explaining everything in detail and sending samples of letters, advertising, etc.

Every Center should undertake such a campaign this Fall or Winter. The Chicago and St. Louis Centers are already preparing for two weeks each. Socialist Locals and individuals who are interested are urged to write for particulars and try the plan. The General Secretary will furnish an able speaker to do the lecture work. Fifty campaigns of this kind will give a splendid total result. Perhaps you think we cannot get into the churches of your city. You have not in the past. No matter. Write to the Secretary and he will show you how it can be done.

Capitalism

Capitalism ruins the BODIES of the people by excessive toil, poor food, miserable abodes, impure air, congested housing, unsanitary conditions, and unemployment.

Capitalism stunts and blights the MINDS of the masses by the conditions under which they live and work. Science and Education have scarcely begun their work in the faculties of the people because of the bondage of Capitalism.

Capitalism fosters and nourishes selfishness, power of man over man, and the un-social and anti-social feelings; thus hindering Love and Brotherhood and the Christ-life, its normal expression and exercise. Capitalism is against the SOUL.

Thus Capital is the One Enemy to Body, Mind, and Soul. Capitalism is the One Great Hurt of the People. Whatever else we do, Capitalism must be abolished.

Western Lecture Tour

The General Secretary will start on a Western tour the last of October. He expects to visit Oklahoma, Texas, New Mexico, Arizona, California, Nevada, Utah, Colorado, Nebraska and Kansas.

Churches, Socialist Locals, Ministerial Associations and others who desire to arrange for lectures should write at once to Wm. A. Ward, 3414 Grace avenue, St. Louis, Mo. The route is being arranged and those who apply for dates now will be sure to be included. The trip will begin with Springfield, Joplin, Aurora and other points in Southwest Missouri; then to Collinsville, Shawnee, Lamar and other Oklahoma cities, reaching Eastern Oklahoma just before election. After election the route will take the speaker into Texas and then to the Pacific coast.

This is an opportunity which parties in the West should take advantage of. Most of the work of the Fellowship thus far has been east of the Mississippi, and, though Comrade Ward has had frequent calls from the West, he has not been able to respond. Last Fall and Winter he made a tour of the East and South, making most of the leading cities. On this trip he lectured for Locals, Churches, Fellowship Centers, Ministerial Associations and others. Everywhere great interest was manifested, many thousands heard the speaker who had never heard an address on the subject before, and many were won for the cause. In some smaller towns a few lectures changed the entire situation with respect to the standing and influence of the Socialist movement, and the comrades have spoken in glowing terms of the power and effectiveness of the lectures.

Following are some of the lecture subjects which will be used:

A People Without a Country.
Christian Socialism.
The Religion of Jesus and Socialism.
Socialism or Capitalism, Which?
The Rich Man and the Beggar.
Poverty, Cause and Cure.
The Right to Live.
Was Jesus a Socialist?
The Coming Kingdom.
The Position of a Christian Socialist.

If you want one of the great speakers of the movement and a lecture that will stir the community, write at once.

APPLICATION BLANK

Read the following articles of the Constitution:

ARTICLE I—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to Churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III—MEMBERSHIP

Sec. 1. Its members shall be active and associate.

Sec. 2. Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II, be duly elected, be governed by the Constitution and By-Laws and pay dues (15 cents per month).*

Sec. 3. Its associate members shall be those who are in sympathy with the purposes of the Fellowship and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for..... membership. (active or associate)

Name .....

Address .....

Occupation .....

***Applicants are requested to pay dues six months or a year in advance, if convenient.**

Free for Four Months

The Christian Socialist From Now Till January 1, 1912, for Price of One Year

The Semi-monthly CHRISTIAN SOCIALIST will be no more after Jan. 1 next, therefore we will solicit no more yearly subs at 50c, nor half yearlies at 25c. If any 50c and 25c subs come in hereafter they will be prorated equitably.

But we must now push the new subs and the renewals for 1911 for the Weekly at $1.00.

Our first big problem, therefore, is to get each of our present subscribers to renew for the Weekly—not a hard problem, surely, considering the advantages to be gained. Nevertheless, we offer the inducement of Four Months' Free Subscription of the present semi-monthly CHRISTIAN SOCIALIST until it becomes a Weekly, and the Weekly one year for $1, which will therefore pay for the paper from Sept. 1, 1910, to Jan. 1, 1912.

Nineteen hundred and twelve is election year, and THE YEAR BEFORE ELECTION IS OF THE MOST VITAL IMPORTANCE TO OUR WORK. We must have a big list of subscribers for the year 1911. RENEW NOW and get started with the first group.

If your subscription is already paid into next year, and you will renew now at $1.00, we will give you the benefit of this offer in extended time on your subscription.

Every week this matter is delayed loses you some of the free time. RENEW NOW.

Of course this offer is also good for all new—early subs. GET YOUR FRIENDS TO SUBSCRIBE NOW AND OBTAIN THE ADVANTAGE OF THIS BARGAIN.

THE TEACHINGS OF SOCIALISM. The excellent paper by Rev. Wm. A. Prosser, recently printed in the Christian Socialist. Unsurpassed. Four large pages. 2 copies 5c, 10 for 10c, 50 for 45c, 100 for 75c, 1,000 for $6.00.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Soul of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." 30 pages. 5c each, twelve for 50c, $3.00 per hundred.

Socialism

Under Socialism land and machinery and large mills and shops and stores would be owned by the whole people, just as we now own the Schools and the Post Office system. Every man would be guaranteed work in The People's shops. There would be no unemployment. Wages would be high. Hours of labor shortened. Women would not be slaves and drudges at miserable wages. Little children would live glad and happy lives. Old age would be sweet and honored. Poverty and slums, and the fierce Battle for Bread would be no more. This is the next great step of the Kingdom of Heaven on the Earth. Let us all work and pray and vote for it.

The Supreme Need of the Whole World

A Great Religious Awakening; A Mighty Moral Revolution; A Radical Social Reconstruction;

And the Last Must Be First

I say the whole world is in need—Great Need—Deliverance must come.

The World needs Salvation! The World needs a Mighty Movement of the Conscience and the Soul of the Race against the debris of Hell that rides the Human Family to Degradation and Death.

The Whole World must have a mighty movement of the deepest Powers of the Human Soul in order that we may be saved from Social Injustice, Social Unrighteousness, Social Slaveries, Mammonism, Competitivism—our modern Hell on Earth.

* * * * * * * * * * *

Let Dante's Inferno rest! Let Milton's devils have peace! And let us be saved from the Infernos of Modern Capitalism and the Devils of the Competitive System—and that soon!

The whole World must throb under a mighty movement of that Living Truth and Love and Justice, which is at the Heart of Things—and the race must be saved to SOCIAL JUSTICE, Economic Brotherhood, to Fellowship and Freedom.

The next Great Movement for the Kingdom of God on the Earth must now be taken. The Fruit of the past struggles of the Human Race to be Free must now be gathered.

We must arise from our Ignorance and our Chains, and walk out of our Social Misery. "We shall know the Truth, and the Truth shall make us free."

* * * * * * * * * * *

We must have Physical Well-Being for each and for all. And this can be done.

We must secure the Conditions for Intellectual Development and Expression for each and for all. This also can be done.

We must make the Social and Economic Relations such as to elicit and nourish Human Brotherhood. And this, too, can be done.

We must make straight the paths for the Soul of Man to stand forth in his glory and divinity—Beautiful in Body and Free in Mind: Radiant in Intelligence, with the lover heart and the Comrade Spirit.

I
Radical Social Reconstruction

I said the last shall be first. The first—absolutely first—thing the world needs is the overthrow of the Capitalist System of Industry. Capitalism—that is the Common Enemy.

Capitalism—that is the One Closed Door. Capitalism imprisons the people.

Capitalism—that is the one curse that must be lifted from our Hands, our Heads, and our Hearts.

And what is the Essence of this Capitalism?

It is that a few people own as private property and use for private profit the resources of the earth and the might of machinery, and the Titanic Powers of Organised Industry—thus exploiting the working-class, robbing the laborer of the just product of his toil, reducing the masses to poverty and servitude, and all accompanying evils and degradations.

Capitalism ruins the BODIES of the people by excessive toil, poor food, miserable abodes. impure air, congested housing, insanitary conditions and unemployment.

Capitalism stunts and blights the MINDS of the masses by the conditions under which they live and work. Science and Education have scarcely begun their work in the faculties of the people because of the bondage of Capitalism.

Capitalism fosters and nourishes selfishness, greed, power of man over man, and the unsocial and anti-social feelings, thus hindering Love and Brotherhood and the Christ-life, its normal expression and exercise. Capitalism is against the SOUL.

Thus Capitalism is the One Enemy to Body Mind, and Soul. Capitalism is the One Great Hurt of the People. Whatever else we do Capitalism must be abolished.

Industry—Our Bread-Getting—Employment for the People—the use of Land and Machines—and Organization must no longer be left to the warring interests of private profit-seekers, but must be Co-operatively organized for the good of all.

A Radical Social Reconstruction—establishing the Co-Operative Commonwealth on the principles of Socialism—THIS IS THE FIRST GREAT NEED OF THE WHOLE CIVILIZED WORLD.

The One Task before every one of us at this moment is to point out the evils of Capitalism; to show how these evils are the inevitable fruits of private control of what ought to be public resources; to educate the working-class in the principles of constructive Socialism: and to assist, stimulate, and inspire the Working-Class to that solidarity of interest that will enable them to fulfil their great mission.

II
A Moral Revolution

The bottom defect of the moral teaching which the people are receiving from their teachers is that it "strains at gnats and swallows camels."

And the religious and moral teachers of the day dare not go beyond "gnats" and face "camels" without instantly condemning the Capitalist System. To condemn Capitalism is to cut their own financial throats, to rob their own treasuries, to offend the "big" sinners, who contribute freely and take the Sacrament devoutly.

"Thou shalt not steal," for instance, is meant for petty thieves. The new Moral Revolution will uncover the gains of Capitalism, taken by those who never earned them from the unpaid labor of the working-class—by the virtues of the System.

The Impending Moral Revolution, releasing the new Conscience of the People concerning Justice, Righteousness, Goodness, etc., cannot be released except by ploughing deep into the whole Economic Fabric, into the whole Social Structure of Capitalism—with its accompanying low ethics, and miserable ideals, and vulgar standards.

The Impending Moral Revolution is a Sequence of our facing the Social Wrongs of Capitalism and turning to the Social Justice of Socialism.

The First Great Moral Repentance to which you are called is to renounce your moral support of the whole Capitalist Regime. That is the first step to the new Kingdom.

Except your Righteousness exceed the Righteousness of the Scribes and Pharisees. who are the expounders and supporters of a religion and a morality that is at peace with Capitalism—you will in no wise enter into the Kingdom of Heaven.

III
A Great Religious Awakening

The Crowning Climax of the present social unrest will be a great Religious Awakening.

Capitalism loves Money, Profit, Power. The Social Revolution cares for Man.

Whatever value there is to a human being—that is the standard of value to our cause.

Whatever measure of possibilities there is to a human being—that is the Hope of our Cause.

To the extent that man is Sacred—to that extent we accuse the Great Outlaw—Capitalism.

This devotion to man, this enthusiasm for humanity, this passion for the welfare of the downmost man is rooted in the ultimate Reality —God.

This devotion to man will deepen and widen as a stream its course until it becomes all-controlling in the hearts of multitudes of people. All will be sacrificed on the altar of Human Freedom, Human Emancipation, Human Salvation—This is the Divine Urge.

With every added vision of the need of mankind the individual will find his personal limitations for service baffling until he enters into that enlarged personal consciousness of Saviourship, by which he will become the organ of universal interests—he becomes the Son of Man—He becomes filled with the Spirit of the Whole—The Holy Ghost.

Before Capitalism with its concomitant evils shall lift from the face of the earth, the Social Unrest will have to become a deep and irresistible Religious Movement, inspired by the most sublime Ideals and Hopes of the Human race, and backed by the consciousness that the abolition of Capitalism and the inauguration of Socialism is the Will of the Eternal.

That day is at hand.

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